لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

March 1962

KHILAFAT LIBRARY

EDITOR
S. D. AHMAD

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indo-Pak sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulavi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the Partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Taḥrik-i-Jadid, Rabwah.,
West Pakistan.

The Review of Religions

A monthly magazine devoted to the cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles. nor does it accept any responsibility for views expressed by contributors.

KHILAFAT LIBRARY

Editor
S. D. AHMAD

Contributing Editors
Mr. Nafees-ur-Rahman A. G. Soofi
Mr. N. M. Nasim Saifi, Nigeria
Prof. Chaudhry Muhammad Ali M. A.
Ch. Ali Muhammad B.A.,B.T.
Mr. Bashir Ahmad Orchard, Br. Guiana

Annual subscriptions including packing and postage:

1. Pakistan, India and Ceylon : ... Rs. 10
2. England and other Sterling Areas : ... £1.
3. U. S. A. and other Dollar Areas : ... $3.00.

Note :—All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

		Pages
1.	Ramazan	... 75
2.	Hymn of Love *The Promised Messiah & Mahdi*	... 79
3.	The Ahmadiyya Khilafat *Nafeesur Rahman A. G. Soofi*	... 81
4.	Islamic Techniques of Persuasion *Mr. Nur-ud-Din Muneer, M.A.*	... 103
5.	Ahmadiyya Muslim Missions News *Vakalat Tabshir*	... 111

KHILAFAT LIBRARY

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LVI MARCH 1962 No. III

RAMAZAN

يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون اياماً معدودات فمن كان منكم مريضاً او علىٰ سفر فعدة من ايام أخر ـ

KHILAFAT LIBRARY

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey shall fast the same number of other days.

Ramazan, which is the ninth month of the Islamic calender, is the most sacred month with the Muslims. It is the month of fasting. Adult Muslims, males as well as females, observe fast during this month from daybreak till sunset. The practice goes on for a month without fail. Ramazan gives us drill in self-denial and self-

discipline. Not only that, but it affords us opportunity to make progress in the realm of spirituality. The fast is the ladder by means of which we rise up and have an easy access to the nearness of God. When fasting, we deny to ourselves all those things which rightly and legally belong to us. How then, can we be expected to possibly lay our hands on things which do not by right belong to us. This is the great lesson which the Ramazan teaches us.

Again, it is not only from the indulgence of his appetites that a Muslim is required to abstain during his fast; he is also required to abstain from all kinds of false words and false actions. "If you don't abstain from evil words and evil deeds," said the Holy Prophet, "God has no need of your abstaining from food and drink". For the acceptance of fasts, it is essential that the man who fasts should also abstain from all sorts of evil words and evil deeds. Similarly, said the Holy Prophet (May peace and blessings of God be upon him), "When you are fasting, abuse not anybody nor quarrel with any; and if a person quarrel with you, turn away from him, saying, 'I cannot quarrel with you, for I am observing a fast". Mark how fasting is meant to teach a Muslim not only to lead an innocent and spotless life, but also to live as a peace-loving citizen.

Again, not only is a keeper of fast required to eschew all forms of evil but he is also exhorted to practise charity. The Holy Prophet (May peace and blessings of God be upon him), says a tradition, was the most liberal of men, but in the month of Ramazan he was more liberal than a gale".

KHILAFAT LIBRARY

Fasting is one of the fundamental articles of faith with the Muslims. It is a commandment which is clearly and emphatically enunciated in the Holy Quran. The Holy Prophet (peace and blessings of Allah be on him) is reported to have said that in Ramazan the gates of paradise are opened and those of hell closed. Again he says, "He, who observes the fast with a firm faith in Allah and in obedience to His Command shall be pardoned of all his past sins".

The institution of fasting is not new to Islam. The Holy Quran says ; KHILAFAT LIBRARY

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم

i. e. fasting is prescribed for you as it was prescribed for those before you (the Muslims). It is to be found in most religions in one form or another. The early devotions and fasting of Buddha, the great spiritual Leader of India are well-known and require no textual quotations. The Bible is eloquent on the fasting of

(i) Moses, And he (Moses) was there with the Lord forty days and forty nights ; he did neither eat bread nor drink water. (Exod. 34:28). KHILAFAT LIBRARY

(ii) Jesus, before his receiving the Heavenly Call : And when he (Jesus) had fasted forty days and forty nights he was afterwards hungred. (Matt : 4:2). All these quotations testify to the importance of this instituion.

Last, though not the least, is the opportunity, the Muslims are afforded, of the acceptance of their prayers during the month of Ramazan. Before taking

their سحری or early morning food they say their Tahajjud prayer individually as well as in congregation. In the stillness of the night they are face to face with their Creator, they present their needs, material as well as spiritual, they ask for the forgiveness of their sins and the mercy of God for mankind. God condescends, as it were, to accept their prayers and showers His blessings on them. The fasts of Ramazan are obligatory on all able-bodied men as well as women provided they are not sick nor are they on a journey. If so, they would complete the number on other days.

KHILAFAT LIBRARY

Hymn of Love

By the Promised Messiah.
Rendered into English by Major Muhammad Ismail M.A.

اے محبت عجب آثار نمایاں کردی
زخم و مرہم بہ رہ یار تو یکساں کردی

How wonderful thy effect, 'O Love, that sores sustained in the path of the Beloved are on a par with the balm thereof.

ہمہ مجموع دو عالم تو پریشاں کردی
ہمہ عشاق تو سرگشتہ و حیراں کردی

Thou didst throw into confusion all the cosmos of the here and the hereafter, and all lovers didst thou bewilder and astound.

ذرۂ را تو بیک جلوہ کنی چوں خورشید
اے بسا خاک کہ چون ما مہ تابان کردی

With a single stroke of thine thou hast made a small particle great as the sun. Many an earthen clod like me hast thou transformed into the bright moon.

وہ چہ اعجاز نمودی کہ بیک جلوۂ فیض
در رفتن بزدی آمدن آساں کردی

What a miracle ! With the show of a little bounty hast thou closed the exit,but (at the same time) hast thou made entrance easy.

KHILAFAT LIBRARY

ہوش مندان جہان را تو کنی دیوانہ
اے بسا خانۂ فطنت کہ تو ویران کردی

Thou doth make the most prudent and the wisest infatuated. Many a house of the sagacious hast thou left in ruins.

جان خود کس ندہد بہر کس از صدق و صفا
راست ایں است کہ ایں جنس تو ارزاں کردی

None lays down his life for another with sincerity and fidelity. In fact, thou hast made this commodity (life) cheap.

بر تو ختم است همه شوخی و عیاری و ناز
هیچ عیار نباشد که نه نالان کردی

Thou art perfect in blandishments, artfulness and amorous playfulness. There is no wily person whom thou hast not outwitted.

هر که در مجمرت افتاد تو بریان کردی
هر که آمد بر تو شاد تو گریان کردی

Anyone who fell into thy chafing-dish, didst thou scorch and whoever confronted thee with cheerfulness, didst thou set him bewailing.

تا نه دیوانه شدم هوش نیامد به سرم
اے جنوں گرد تو گردم که چه احسان کردی

Until I was enchanted, sense did not come to me, O Enchantment, I move round thee, for, what a heavy debt of gratitude hast thou laid me under.

اے تپ عشق بایزد که بدین خونخواری
کافراستی مگرم مرد مسلمان کردی

O Fever of Love, by God, inspite of this ferocity, though an unbeliever thyself, thou hast turned me into a staunch believer.

همه جا شور تو بینم چه حقیقت چه مجاز
سینه مشرک ومسلم همه بریان کردی

Eveywhere I come across thy good name whether in the world of reality or that of unreality. Thou hast scorched the bosom of the believer and the unbeliever alike.

آن مسیحا که بر افلاک مقامش گویند
لطف کردی که ازین خاک نمایان کردی

How very kind of thee! O Love, that thou hast raised from this earth the Messiah, whose abode, they say, is in the heavens.

KHILAFAT LIBRARY

KHILAFAT LIBRARY

The Ahmadiyya Khilafat

Nafeesur Rahman A. G. Soofi

The passing away of the Promised Messiah Hazrat Mirza Ghulam Ahmad on 26th May, 1908 was a grievous blow to his devoted followers. It was the darkest hour in the eventful history of the Ahmadiyya community. The Saviour had come and gone. Though he had been with them for almost a quarter of a century they thought he had but tarried a while. At this critical hour, when the catastrophe cast its gloom over the hearts of his followers, the opponents jeered and predicted an early collapse of the Movement. But, as foretold by the Promised Messiah, the second phase of Divine Protection manifested itself through the unanimous choice, by the community, of trusted and trustworthy leader, as the first Khalifa and successor to the departed Founder of the Movement. Hazrat Maulvi Nooruddin, a celebrity in learning and piety, assumed the office of Khalifat. The community thus started its career under the shadow of the second manifestation of Divine Power and stood once again solid in its corporate life.

Hazrat Hafiz Haji Hakim Maulvi Nooruddin was renowned for his erudition, high mindedness, wisdom, personal integrity and loyal devotion to the Quran and the Promised Messiah. A man of vast experience and profound learning, helper of orphans and widows, a physician of remarkable ability, he was known as walking encyclopaedia. A widely travelled man, the Khalifatul Masih I, had lived long among religious devotees in the Holy Mecca in early youth and was serving the Maharaja of Jammu and Kashmir as court physician when he responded to the call of the Promised Messiah as his foremost votary. He shifted to Qadian in the year 1892 and settled there for life to imbibe the heavenly elixir that had sprung forth through the Promised Messiah to revive faith and resuscitate the glory of Islam and re-establish the spiritual dominion of the Holy Prophet Muhammad, in the depressed and drooping hearts of his followers. The Khalifatul I, throughout his ministry laid special emphasis on unity and stress-

ed the importance of total surrender to the authority of the Khalifa in terms of the oath of allegiance each individual member had taken.

The Split

While the bulk of the community remained whole heartedly committed to unity under his leadership, a note of dissidence was heard first in whispers and later a little loud in the circle of a small but influential section of the intelligentsia. Influenced by the forces of freedom released by modern philosophy and Western parliamentary institutions, this group believed in the democratization of the Islamic Khilafat, proposing to reduce it to a rubber stamp. The Khalifatul Masih I took the entire coterie to task and made it clear to them that the Islamic Khalifa, though manifestly an elected spiritual head, was a successor to the Prophet and was chosen for his exalted office by Divine will, expressed through the agency of popular opinion as such, was not liable to dismissal or removal until death, nor, were his powers, in aught, subject to limitation by any organization or individual. The *Sadr Anjuman* formed by the Promised Messiah was but an executive committee and though in a limited way it represented the Promised Messiah, yet by their resolution of allegiance to the Khalifa, its membership was bound to take orders from the Khalifa and as such, it was a subordinate and subservient organ.

KHILAFAT LIBRARY

The community caught the spirit of the Khilafat with wholehearted devotion and re-dedicated itself afresh to dutiful service with greater enthusiasm and devoutness. The dissidents too were contrite and, for a while, the voice of rebellion seemed to have been stilled. That was however not to be. As mall group comprising some prominent members carried on its disruptive activities covertly. The Khalifatul Masih's health soon gave way following an accident and he was confined to bed for quite some time. Nine days before his death, he issued his will which bequeathed election of a popular, pious and learned person as the Khalif after his death, so that, the community may continue its God-granted mission in unison under united leadership.

Khalifatul Masih I Passes Away

The Khalifatul Masih I, Hazrat Maulvi Nooruddin died on 13th March, 1914, at the age of 78. It was a terrible calamity that befell the Ahmadiyya Movement. For twenty-six hours it was without a leader and the voice of dissidence was now in full-throated opposition to the continuance of the Khilafat institution. The family members of the Promised Messiah were in growing grief and so were the elite of the community corpus, calm and cautious advising patience and prayer. Hazrat Mirza Bashiruddin Mahmud Ahmad, the eldest son of the Promised Messiah, even offered his personal allegiance and guaranteed the allegiance of all the members of his family, should any of the dissident group wish to become Khalifa. He was willing to pay the price of unity, if it could be had. But the hand of God was working to a different end, and the Divine Decree had ordained to cast out the dissidents from the central channel of the Messianic current. On 14th March, in the late afternoon, some 2,000 persons gathered in the Noor Mosque in Qadian where the will of the Khalifatul Masih I was read out to them. They were asked to elect the new Khalifa. With one voice the entire congregation proposed Hazrat Mirza Bashiruddin Mahmood Ahmad as the new head and the second Khalifa.

The Khalifatul Masih II

KHILAFAT LIBRARY

The Khalifatul Masih II, in a moving address, pointed out the blessings of the early Khilafat which he said had been renewed through the Promised Messiah and that so long as they worked under its direction, Muslims would prosper materially as well as spiritually, as they had during the period of the Khilafat-e-Rashida.

The Khilafat had no doubt been re-established and the community had again emerged forth from a dark hour as a re-united and refreshed brotherhood. But the dissident clandestine propaganda had been disseminated at important points according to pre-arranged programme in anticipation of the death of the aged and ailing Khalifatul Masih I. There was a great upheaval and a

disturbing commotion throughout the community centres outside the headquarters. The task of restoring orderly return to the fold, in the midst of this belwildering chaos, called for great effort. The Khalifatul Masih II made immediate plans to counter the dissident propaganda and sent out old companions of the Promised Messiah to important community centres, to reinforce the tottering faith of the Simpler element who had wilted under the weight of the spurious arguments of the seceders. He issued suitable literature on the subject and reminded the community of the Promised Messiah's last will, predicting his early demise and the manifestation of Divine glory through the institution of Khilafat even as God did in raising Hazrat Abu Bakar to the office of Deputy after the death of the Holy Prophet. The Khilafat, he explained initiated through the Khalifatul Masih I, was shaped according to the pattern of the early Khilafat in Islam. The Khalifa was elected through the agency of the people who only worked out the Divine will ; he was thus chosen by God to restore security in time of fear, had promise of Divine protection and Divine guidance, was spiritual head of the community for life, could neither be deposed nor suspended, nor his authority could be restricted by public opinion, for he served only the will of God and followed His ordinances. The Khalifa was not only a preceptor but an exampler, he argued and his ruling was authoritative and formed a precedent. He is thus the spiritual sovereign pontiff and interpretor of law. In spirit, the Khilafat is neither a dictatorship nor a democracy, but it takes people into confidence, consults public opinion not to reject it outright but to educate it and thus create in the people a sense of national duty. It is dictatorial in the sense that the Khalifa may rule out the majority in case he finds its verdict against the ordinances of shariat or the spirit of Islam or against public welfare.

KHILAFAT LIBRARY

In essence, it is spiritual and therefore benevolent and designed to consolidate the advantages gained through the Prophet and to carry forward his mission. It is not dictatorial inasmuch as the Khalifa is as much subject to the law of Shariat as other Muslims and is bound to consult public opinion but could reject it in the light of the wisdom granted to him through Divine grace. He was infallible in the sense that he was above com-

mitting a moral wrong and was answerable only to God for his deeds. He was entitled to unquestioning obedience and whole-hearted loyalty and played the role of an overindulgent father to his followers ; he was their shield, their commander, their watch-tower and their comforter, teacher and stronghold.

Hazrat Khalifatul Masih I had striven hard to keep the community united in bonds of brotherhood, exhorted loyal co-operation with the Khalifa and vehemently condemned schismatic tendencies which had started to come to surface first through whispers and later through conspiracies. The aging head of the new brotherhood bore his cares with steadfast faith in devotional prayer and condemned without equivocation all disruptive tendencies. The Khilafat according to him was the soul of the community life which would wither away if this heaven-given coverage was deprecated or disregarded. His death was the first great tragedy that befell the community since after the demise of its Holy Founder in 1908. The seceders who had been planning determined sabotage of the Khilafat covertly before, openly sought to abolish the institution in favour of the *Anjuman* (the executive committee formed by the Promised Messiah to carry out the fund collection and programming of the propagation and publication of Islamic literature according to the lines laid down by him.

KHILAFAT LIBRARY

The Khalifatul Masih II, argued that the Khilafat reflected the bliss and beautitude that had accrued through the Messianic dispensation headed by the Promised Messiah under Divine ordination and that the institution was guaranteed Divine grace expressing itself through the purifying qualities of the prayers of the Khalifa. As against that, a body of executives, howsoever learned, could exert no such spiritual influence. The head or the Imam drew the heavenly bliss, his breath spelt everlasting life, his guidance shed true light, his example revived the model which the Prophet's life had embodied, he communicated the Holy spirit through his touch and dispensed the exilir that had descended through the Prophet. The Promised Messiah had clearly held out the promise of the re-emergence of the early caliphate after his death terming it the second manifestation of Divine or-

dination. The community had held fast to it subscribing to the Khalifa their loyalty in wholehearted allegiance one and all, even so the seceders who sought to tear down later that noble edifice only to establish domination of one clique. The Khalifatul Masih II sought by means of persuation and appeal to mend the breach. He invited the entire group, to a face-to-face and frank exchange of views. Simultaneously the work of gathering all the sheep into one fold, scattered far and near, went apace, till within a short time, the bulk of the community had been reclaimed and won over to the fold of the Khilafat.

KHILAFAT LIBRARY

Consolidation Effort.

With the internal ruptures mostly healed, there was a fresh resurgence of enthusiasm among the faithful for activating the mission of the Promised Messiah. There was the increased tempo of Arya Samajists' hate-propaganda against Islam that had to be met and the Christian missionary campaign was equally fierce. The Khalifatul Masih II, undertook :

(1) Consolidation of community through establishment of branch associations of the Headquarters Anjuman.
(2) Regular subscription collection system.
(3) Training of missionaries.
(4) Strengthening of the press and publication sections.
(5) Establishment of schools.
(6) Disposition of missionaries and mission centres in different parts of India.

KHILAFAT LIBRARY

The Ahmadiyya Movement soon became an organized activity with clear aims and objectives, a co-ordinated programme and a carefully drawn-up budget. The Khalifatul Masih II underlined the necessity of consultation deeming it as an integral part of the Khilafat institution. A consultative commitee elected by open vote was called annually to assist and advice him in all matters touching the social, moral, spiritual, economic and cultural welfare of the community, its finance and programme, and emergent issues having a bearing on the welfare of the country or the future of Muslims. He stressed the importance of stepping up

mutual co-operation, preaching of Islam, expansion of community funds, dissipation of dissipiritedness among Muslims, banishing of illiteracy and inculcation of respect for law and peacefulness.

Non-co-operation.

When World War I ended in the victory of Britain and the fall of the Great Ottoman Empire, feelings among Muslims ran high. There was a country-wide agitation. Hindus who had grown prosperous and had united under Brahmin leadership, had long dreamt of sharing power with the British. The National Congress had been compaigning for home rule which in point of fact meant, in parliamentary terms, the rule of the Hindu majority. The resentment of Muslims against the British gave the Hindus an opportunity to fan country-wide hatred against the foreign government. There was civil disobedience, non-co-operation and boycott of British goods, courts, political favours and jobs. The Khalifatul Masih II appealed to the Muslims to resort to constitutional means to secure their ends and not to disturb the peace of the land and he saw no good in the non-co-operation campaign of hatred. To him the Hindu-Muslim unity forged in the heat of the moment seemed unreal and boded evil for the simple minded and sincere followers of the faith. It came to nothing as feared by him, leaving the two communities divided and embittered and the whole country seething in hatred. The Arya Samajist section of the Hindu intelligentsia had sabotaged the entire show.

KHILAFAT LIBRARY

The Malkana Compaign.

Quietly attempts were made by Hindu Samajists to win over the illiterate Malkana Muslims of India to Hinduism through stories of Hindu-Muslim unity allegedly forged in Dehli under the aegis of Hinduism, as the common faith and through large scale bribery. While the two communities were in the midst of their joint struggle, the bombshell exploded. Muslims were stunned at the sudden news of wholesale conversions of their brethren-in-faith to Hinduism. The bubble of united front burst. What next ? Frenzied out-bursts and catcalls were coming fast and

clear from all directions but the answer and the remedy came from the Khalifatul Masih II alone. He lost no time in sending forth to the scene of desolation a small batch of missionaries who were soon about 200 strong. They were volunteers who had come in response to the call of the Imam, to lead simple rustic life at their own expense and win back the deceived Muslims and win over from the Hindus as many more. The number of converts had exceeded 50,000. The Arya Samajists elated at the first round of victory but soon finding their winnings thining down were out of wits. The 'operation reclaim' launched by the Khalifatul Masih II had aroused keen local interest and aroused the Malkana Muslims to the gravity of the danger. The Hindus had another card up their sleeves. The Mahatama Gandhi had stepped in the field calling for a 'cease-fire' in the area of activity failing which he threatened to fast unto death. A Hindu-Muslim conference invited by Dr. Ansari and Hakimul Mulk Hakim Ajmal Khan met at Delhi. The Hindu Samajists refused to parley with it unless the Ahmadiyya representative was invited to affix his signature to the agreement. The Khalifatul Masih II said he would call off the whole campaign if Hindus agreed to surrender all the converts. This being refused the battle went on till all the lost ground had been recovered by the Ahmadiyya missionaries and the Arya Samajist activity wholly eliminated from the area.

The gallant role played by the Ahmadiyya community won it a new respect in the length and breadth of Muslim India. Its missionaries were in great demand all over the country and the community activity gathered greater momentum.

Missionary Activity.

KHILAFAT LIBRARY

In the year 1924 a great landmark was achieved in the shape of a Muslim house of worship in England. Financed largely by the women members of the Ahmadiyya community, the first London mosque was on the scene when the Khalifatul Masih II visited England to deliver his memorable address on Islam, in the Wembley Exhibition world Faiths Congress.

International Peace.

The International Peace formula expounded by him in the

course of his address evoked unusual interest. He advocated :

1. International conduct should be subject to individual moral standards.
2. Aggression should be collectively fought out by all the member-nations of the International peace commission which should have military strength at its disposal to enforce its decrees.
3. Unjust treaties should not be sought to be implemented.
4. Treaties should be fully respected.
5. Hard conditions should not be imposed on the wrong-doing party.

KHILAFAT LIBRARY

6. Nationalism should not encourage aggressive politics.
7. No power should covet what a neighbour possesses and therefore should not disturb its peace nor infringe its rights or frontiers.
8. No nation should harbour feelings of superiority.
9. There should be peace between governments and their respective peoples.
10. No nation should take advantage of any situation at the expense of a weak nation.
11. Nations should not take sides in disputes between sister nations but collectively endeavour to settle the differences amicably and justly.
12. Nations should be prepared to make sacrifices for international peace.
13. Nations should forget old jealousies and prejudices and act justly towards one another.
14. Each nation should be well prepared to fight back aggression so that its weak defences may not tempt a better-equiped neighbour to invade its territory.

On his way to Europe, the Khalifatul Masih II broke journey at Damascus where a mission was opened in the year 1925.

His tour of Europe aroused wide public interest in Islam and in a London audience with his 12 companions, he was hailed as 'The Masih with his twelve Disciples'.

Awakening Muslims.

There was resurgence of violent communal bitterness in Northern India following the publication by Hindu authors of scurrilous books on the Holy life of the Holy Prophet of Islam. Riots and bloodshed were some of the ghastly features that poisoned civil life. The Khalifatul Masih II launched upon a spirited denunciation of the ugly and unfounded attacks on the Holy Prophet, called upon the government to enact legislation penalizing insults to founders of religions and religious heads and advised the Muslims to close their ranks, strengthen their political organisations, demand separate electorates as a safeguard and neutralize the age-old Hindu economic boycott of Muslims by patronizing Muslim traders and encouraging trade among Muslims.

Two Muslim Zones.

KHILAFAT LIBRARY

A study of a full parliamentary system of Government for India was currently undertaken by British experts (1927). The Hindus had advocated outright grant of self-government but the Muslims were divided in camps. Hazrat Khalifatul Masih II advocated a fuller measure of self-rule for India with important reservations for Muslims, who, he explained, were a full-fledged nation and could not be left to the mercy of a Hindu majority. He favoured a federation of two Muslim zones, a Western zone, comprising N. W. Frontier Province, the Punjab, Sindh and Baluchistan, and an Eastern zone comprising Bengal and Assam. His proposals were highly appreciated by the Muslim press, the Princes, the Muslim intelligentsia and a cross-section of the British parliament and politicians. In due coure of time, the formula propounded by him formed the basis of the cabinet mission plan.

Communal peace.

The Khalifatul Masih II simultaneously took steps to restore

peace among the Hindus and Muslims so that a firm foundation could be laid, he initiated the Religious Founders' Day Movement, as an annual public function when followers of all faiths could join in paying homage to the great builders of morality and human values. Another measure in the direction was the introduction of the yearly *Seeratun-Nabi* gatherings in memory of the Holy Prophet when an opportunity was afforded, to the non-Muslims to learn the excellencies of the Holy Founder of Islam.

These were the years (1927-30) of hectic activity. The fate of India was being weighed in the balance. Hindus were well organised. They were rich and dominated in every walk of life and held monopoly over every government department. 111-organised but spirited, the Muslims had half-hearted leadership, a weak press and a rickety political organization. Following the Hindu-Muslim split in the early twenties, some of the best Muslim leaders had stayed behind with the Hindu Congress. They had lost faith in the future of Muslims as an independent entity and in the destiny of Islam as a conquering force. The Khalifatul Masih II closely watched the events and convassed Muslim leadership in favour of a consolidated front. In the midst of their conflicts and differences, he was clearly the abiding and compelling force of the Islamic formula, the Kalima-Tayyaba, as the unassailable *terrah firma* of socio-political unity. He warned them against the evil consequences of confusing their great national issues with the lesser issues arising out of sectarian differences.

KHILAFAT LIBRARY

Kashmir.

While the controversy raged and the Hindus and Muslims continued to move futher apart, Kashmir suddenly became the scene of a bloody conflict between the Hindu minority and their Muslim subjects who were the real citizens of the state. The Muslims wanted some elementary rights they had long been denied. They were birched, beaten and fired at. Reaction among the Muslims was sharp and angry. Khalifatul Masih II expressed his deep concern and offered necessary help to secure decent treatment for the down-trodden Kashmiris. He headed the All-India Kashmir Committee set up for the purpose and financed and advised Kashmir

leaders on the one hand and successfully persuaded the Birtish authorities on the other, to intervene. Reforms of a far-reaching character were introduced in Kashmir by virtue of which the dumb Kashmiri who had no voice in his own homeland has been since heard long and far.

The Show-down.

The Khalifatul Masih II, had by now own a position of renown and the Ahmadiyya Community had come to be looked upon as a rising force. The Hindu political organizations found in it a power to be reckoned with. At their instance, a group of disgruntled political pseudo-maulvies joined hands in initiating a country-wide hate propaganda characterized by provocative speeches and filthy literature. They gained through balckmail support of some politicians and also the blessings of high-placed officials. Hazrat Khalifatul Masih II advised his followers to remain calm and avoid retaliation even under gravest provocation. He knew that the tripartite conspiracy was aimed at undermining the strength of the community and to sap its vital force. It was a concerted attack but he met it with firmness. The Punjab Government realized none too soon that they had landed themselves in a mess as their proteges created more than one law and order problem for them. The Ahmadiyya Movement, on the other hand, emerged much stronger.

KHILAFAT LIBRARY

The New Scheme.

In these days of stress and strain, the Khalifatul Masih II introduced, under Divine inspiration, his 19-point revolutionary new scheme. Its central objebt was the expansion of the missionary activity. It called upon the Ahmadies to take to simple habits in diet and dress, to discard luxury and idleness, to regard no work as too mean, to waste neither food nor time, to finance a new permanent fund so that expansion activity of the missionary enterprize may be sustained. New missions were accordingly opened in the Far East, in the Middle East, in Europe, in Africa and the existing missions in U.S.A. and U. K. and Africa were expanded. Thus the Ahmadiyya Movement, under the pressure of violence, was put well on the way to becoming a world-wide force and

instead of losing ground at home, as its persecutors had expected it not only held firm in its soil, but shot forth branches far and wide and planted in new roots new climes and strange countries.

Muslim League Revived.

Another epoch-making event was the revival of the Muslim League under the leadership of Quaid-e-Azam M. A. Jinnah with the ideology of Pakistan as the summum bonum of its-new-found existence. Mr. Jinnah had long retired to England and withdrawn from politics. Khalifatul Masih II in his earlier contacts with him, had begun to admire his courage, clear-cut opinions and his great ability. Through Mr. Abdur Rahim Dard, Imam of the London Mosque, the Khalifatul Masih II succeeded in reviving Mr. Jinnah's active interest in the welfare of the Indian Muslims, who, he believed needed a leader and that Mr. Jinnah would fill the gap eminently.

Pakistan emerges forth.

KHILAFAT LIBRARY

The struggle for Pakistan grew apace in due course and culminated in the bitterest and bloodiest civil war in history. Millions were uprooted and neither the clear vote of the Muslims nor the still clearer commitments made by the Congress High command could deter the majority community from plunging the country in blood-bath. It was a most critical time for the unprepared Muslims civil populations who had had no inkling of what was coming. Inspite of clear warnings of preparations by the Hindus, conveyed to provincial league leaders by the Khalifatul Masih II no precautions had been taken by them to meet the threat. While battles were being won in the council chambers, victories were being thrown away in the provincial zones.

The Exodus.

East Punjab was thickly populated by Sikhs and Jats who had been poisoned through well-organised and consistent propaganda by the Arya Samajists. Here it was that Muslims were specially marked for liquidation. They were accordingly taken unawares. In the whole of this unfortunate land Qadian was the only Muslim

centre which not only held its ground but successfully repelled attacks, gave asylum to over 80,000 Muslim refugees from suburban villages, served as the provisioning centre for over half a million stranded Muslims, as far as Amritsar, and, under the wise leadership of Khalifatul Masih II, its Muslim inhabitants succeeded in evacuating safely to Pakistan with a minimum loss of life though with a colossal loss of property. While the storm of frenzy raged from all sides, the Khalifatul Masih II would not dream of abandoning to wilderness the holy throne-seat of the Holy Messiah. He assigned the duty of watch and ward to chosen hermits numbering 313 including one of his own sons. They stand by the monuments of righteousness reared by the Holy Founder of the Movement and keep aloft and alight the flame lit by him. The desolate wilderness of the East Punjab still resounds with the muezzin's call to prayer from Qadian where the minaret built by the Messish stands as an eloquent reminder that the feet of the Muhammadans have been laid firm on a lofty tower and that none shall shake them forthwith.

KHILAFAT LIBRARY

Parleys at Delhi.

While the Delhi parleys for the transfer of power were proceeding among the parties, the Hindus, the Muslims and the British, the Khalifatul Masih II hastened to the scene of activity. The idea of an interim Hindu Muslim coalition government at Delhi did not appeal to the Muslim League. The Khalifatul Mesih II advised the Quaid-e-Azam to agree to nominate his nominees as he feared lest the Hindus should prevail upon some self-seeking Muslims to fill the gap and thus sabotage the entire plan. The Khalifatul Masih II was also instrumental in prevailing upon Malik Khizar Hayat Khan through a personal appeal, to give way to the League demand to resign the premiership of the Punjab.

KHILAFAT LIBRARY

The refugee Khalifatul Masih.

As a refugee in Pakistan, the Khalifatul Masih II, encamped in Lahore with his family and friends. With their means of subsistence no more and their substance less than negligible, they and their Leader and Imam, felt deeply the loss of the sacred

seat of the Promised Messiah. No less deeply did they feel the misery of the unfortunate thousands who were daily pouring in Pakistan from every part of India. At this hour, the Khalifatul Masih II kept a cheerful countenance, had a smile for the stricken, gave away freely of whatever he had, cut down rations of his own family members, advised Muslims to leave evacuee property untouched, to alleviate misery, to rely on self-help and to build up the state, as there lay great dangers ahead of the new nation. He denounced sectional tendencies and reminded people that, with their new status as a sovereign nation, they had assumed new responsibilities and that they should not fritter away the spiritual heritage of Pakistan which was their greatest wealth.

Kashmir War.

Kashmir again spotlighted public attention. The state became the scene of bloodshed, carnage and arson. Indian troops, police, gangsters and Hindu state-troops had all combined to massacre or oust the Muslim mojority from the state and annex it to the Indian Union. The Khalifatul Masih II organized a battalion of volunteers and placed its services, free of cost, at the disposal of the Pakistan Government. The offer was gratefully accepted and the services of the battalion were highly commended.

New Centre - Rabwah.

KHILAFAT LIBRARY

In the meantime the Khalifatul Masih II turned his attention to the difficult task of finding or founding a new centre for the community. After laborious search, he was guided to a barren sandy tract dotted with bare rocks, by the bank of river Chenab. It had been abandoned by the Government as an irreclaimable waste, the subterranian water table having been found to be brackish and unfit for human or animal consumption. Undeterred, the Khalifatul Masih II, purchased the land and planned the construction of a model town. Today Rabwah is the flourising headquarters of an expanding community with a railway station and bus stop and a thriving centre of Islamic mission activity, with sweet water in abundance, irrigating the sprouting saplings that line the roads leading to mosques, schools, colleges, offices and bazars, equipped with electric light and served by the P.W.R. main and

branch lines, and a prosperous colony of small but handsome bungalows, a pilgrim resort of thousands of the faithful and a study centre for boys from Africa, Europe, America, China, Indonesia and many other strange lands and stranger race-groups, gathered together to drink deep at the fountain of spiritual life granted through the new manifestation of heavenly grace attending the Messianic era of Islamic upsurge.

Agitation and hate campaign.

The prosperity of the new centre which has grown rapidly into an organized community life, going a long way to putting into gear once again the earlier foreign mission activity of the community was looked upon with great disfavour by some elements of the nation. The appointment of Chaudhri Muhammad Zafarullah Khan as Foreign Minister of Pakistan had also given rise to some heart-burning. His fame as an international figure further fanned the flame of indignation. Political jealousy and narrow-minded bigotry conspired to make the community the target of concerted bitter and violent attacks. The common man of Pakistan was first bewildered, then inflamed and later involved in huge law and order situation which eventually threatened to paralyse civil life and endanger public peace (1953). Ahmadies suffered considerable loss of life and property but the incidents did not involve large communities and were more or less sporadic though well planned. When the peril threatened to engulf all Ahmadies and non-Ahmadies alike, martial law was clamped in Lahore and in some other trouble spots. Peace was no doubt restored but the misguided did not realize the harm they were doing to the country and to the religion. They also conspired to slay the Khalifatul Masih. But by the grace of Almighty, he survived the dastardly attack made at him in the central mosque at Rabwah. (1954)

KHILAFAT LIBRARY

Visit to Europe.

In 1955 the Khalifatul Masih II went to Europe for treatment as the dagger-cut had been deep and taken long to heal, thus leaving him considerably weak. His tour served to step up

the study of Islam in intellectual circles of Europe. Seekers after truth and solace came in large numbers with anxious enquiries. He called a conference of Ahmadiyya missionaries to formulate a planned programme of missionary work in the West. Soon after his return, more mosques and mission centres were raised in European countries where today Islam has once again become a live subject and is under study from a new and a different angle.

Communist threat.

The Khalifatul Masih met the challenge of communist philosophy with the Islamic theory which, he explained, lays down:-

1. Wealth is the heritage of all mankind.
2. Spirit of competition is a necessary incentive.
3. Private property is a well-earned and well-secured right.
4. The share of the poor in national wealth is a right.
5. Obligatory taxation prescribed by Islam.
6. Voluntary taxation prescribed by Islam.
7. Non-recognition of monopoly.
8. Illegality of cartels.
9, Illegality of strikes.
10. Illegality of hoarding.
11. Prohibition of interest.
12. Prohibition of luxurious living.
13. Distribution of inheritance.
14. Prohibition of profiteering.
15. Prohibition of gambling and lotteries.
16. Prohibition of exclusive exploitation of mineral wealth by any class or party. As against this Communism, the Khalifatul Masih II explained :

KHILAFAT LIBRARY

1. Killed individual initiative.
2. Thus it killed incentive.
3. Killed human affection.
4. Deprecated intellect.
5. Left no force for its spiritual life.
6. Depended on force for its success.
7. Employed hate as its motive power.
8. Being derogatory to human dignity and

9. A purely materialistic philosophy was bound to crack up.
10. It totally destroyed mutual confidence among men and kept them together only through fear.

A summing-up.

The Khalifatul Masih II has, during his 48-year ministry delivered over 10,000 sermons, written voluminous commentary on the Holy Quran, besides a large number of theses on subjects of topical as well as lasting interest, on history, political theory, economic pattern of Islamic State, social and ethical problems, spiritual truths, excellencies of the Holy Prophet, the attributes of the Almighty, on angels, on life after death, on intercession and its nature, on faith and its necessity, on the object of human life, on government, its theory and practice, on salvation, on comparative religion and on the Promised Messiah and his mission and on Khilafat and its blessings.

It is through his personal efforts and planning that the community chest has grown from 15 annas in 1914 when he assumed office to a 6 million rupee annual income. By regularizing subscription payments, he instilled among the members, a feeling of personal responsibility in the activity programme of the Movement, besides adding to its funds which have helped to build up a huge net of mission centres and mosques in the world. There has been considerable expansion in the membership of the community which now exceeds a million today and is rapidly growing. Education has likewise been on the upgrade and first-rate institutions for primary, secondary and higher education have been established besides training facilities for missionaries.

Organization.

KHILAFAT LIBRARY

The community organization has been evolved by the Khalifatul Masih II through years of ripe experience on a clear cut pattern.

(1) Headed by the Khalifa as the central deciding authorty.

(2) Assisted by a permanent body called the Sadr Anjuman Ahmadiyya as the Executive Commitee.

(3) Advised by a body of freely and openly elected representatives chosen for their integrity.

(4) The foreign missions section under the new scheme introduced in 1934 and has separate funds collected on voluntary basis and independent of the funds subscribed by members of the Sadr Anujaman Ahmadiyya which though originally voluntary, is, by the terms of the bai'at, an obligatory subscription.

Our Future.

KHILAFAT LIBRARY

The Ahmadiyya Movement has a great future. It is the rising sun of Islam, of peace and good-will. It upholds the truth of all prophets, recognising the central position of the exalted Prophet of Islam, the finality of His sunnat and of the Book, the Holy Quran, as the law-source. Islam must prevail. The signs are already there. As foretold by the Promised Messiah the West is no longer a sworn enemy of the faith of Muhammad. The old prejudices are dying out and with the growth of tolerance and breadth of vision, European races are beginning to feel dissatisfied with the Christian church. It has failed to answer the growing problems of man, in fact it has only complicated them. The Western culture is equally under a severe examination and facing a hard test. It cannot survive as it cannot thrive on a heartless capitalism nor on dishonest colonialism. The super-race theory is dead and equally dead are philosophies of despotism. It is the age of fear and yet men want to love without fear. Nothing can free them from the spectre of fear but a true faith in a true God, a living and life-giving faith which bears its fruit in time, in the earthly life as much as it would in the life to come. There is a new era already in the process of dawn. Men have tried democracy; it has degenerated into license and they ask for checks, moral checks. Men have tried communism. Some have returned disillusioned. Others must revolt against its inhuman excesses. And as predicted by the Promised Messiah eventually the sceptre of the Czars of Russia will be handled by the followers of Islam, members of his fold. There is a new life in the Muslim world. Muslims are getting free everywhere and coming

to their own and coming together inch by inch and coming back to Islam, to an evaluation of their past achievements and of the contribution they can make towards world peace.

There has been a spate of commentaries of the Quran since the first English commentary published by the Ahmadiyya community in 1915. Quran, the Holy Book held high, wrapped up in silk and taffeta, on cornices is today the property of every individual and its meaning no more a mystery confined only to the circle of the Mullah. It is again on the map of the world, as a source of wisdom of God and of His grace and of inner enlightenment.

KHILAFAT LIBRARY

Islamic Techniques of Persuasion

Mr. Nur-ud-Din Muneer M.A.

The claim of Islam to be the perfect manifestation of the will of God and of its being the only path which can lead mankind to its salvation brings it automatically in conflict with its rivals. (The Holy Quran, Chap. 3 : 86)[1]

How this conflict is removed and with what devices Islam tries to wean people from the culture prevailing among them and draw them nearer to itself is the question which it is attempted to answer in this article. The answer which is based entirely on the Holy Quran, however, offers only a brief outline and is in no way an exhaustive treatment of the subject.

As a first step to achieve this object Islam emphasises the biological as well as ideological affinity of humanity. It proclaims that the Creator of all mankind is one and the same Being, i.e., Allah. (Chap. 2 : 22).[2]

KHILAFAT LIBRARY

It asserts that He is also the source of all religions and that all prophets were inspired and guided by Him and that whatever they taught to their people emanated from Him alone. So belief in all prophets is enjoined on Muslims. (Chap. 3 : 85)[3]

Through these close links with its opponents Islam bids to make them feel that despite the wide gulf rending them asunder there exists a common ground where they can meet together, exchange their goods and be united again into a common brotherhood.

But an atmosphere where a mutual exchange of ideas may become possible is not easily created. Prejudices die hard and fears intervene.

To eliminate such fears Islam takes many vital steps. The use of force is denounced unreservedly in matters of faith. Freedom of conscience is granted to every human being and toleration is recognized as a necessary groundwork for happy inter-cultural relations. (Chap. 2 : 257)[4]

So much stress is laid on the practice of toleration that in spite of its unremitting condemnation of polytheism the Holy Quran commands its votaries to abstain from reviling even those whom some people worship beside Allah. (Chap. 6 : 109)[5]

Such deep sympathy and understanding can hardly fail to touch the hearts of the opponents. It is bound to inspire them with a desire for knowing more about Islam and appreciating its message.

But the statement about a common origin unless it is logically established may not attract people who doubt it due to the existence of acute doctrinal differences. Obviously Islam and its rivals disagree about many fundamental questions. For instance, God is one in Islam, two in Zoroastrianism, three in Christianity and many in Hinduism. Similarly there are crucial differences in their teachings concerning social relations.

So a rational explanation is given and the differences are attributed to the following two factors, which viewed in the totality of circumstances clearly show that differences were inevitable and dismiss whatever misgivings one may be entertaining about the common origin.

KHILAFAT LIBRARY

1. The text of the revelation before the Holy Quran was not authentically preserved and was changed by interested persons. (Chap. 7 : 163)[6]

2. To suit the temporary and limited needs of earlier people the revelation had to be of a transient nature and limited scope. When, however, out of divergent social groups a world community began to take shape the perfect Revelation was given to them. So the Holy Quran being universal in its application was bound to differ from its predecessors, where necessary, in its prescriptions. (Chap. 2 : 107)[7]

After establishing mutual relationship the message is presented by the Holy Quran in a way suitable to catch the attention of the addressees. New ideas are not put abruptly but are superimposed on their beliefs and set in a familiar background.

Similarly their deep-rooted symbols, represented in historical

events, their traditions and popular names are not ignored. This would have made the message sound unfamiliar and fare no better than a cry in the wilderness.

KHILAFAT LIBRARY

The next step is to convince the communicatees that the message is purely in their own interests and will fulfil their highest aspirations. For everyone in this world cherishes his own interests most and clings to that only which holds the prospect of his security and prosperity.

It has no axe of its own to grind says the Holy Quran. It declares that its purpose is to raise its followers to the highest pinnacles of spiritual as well as temporal glory. This aspect of utility is underlined by the Holy Quran repeatedly. It gives its followers the highest hopes of a happy life full of achievements. (Chap. 16 : 31)[8]

But a claim may be hollow and once its hollowness is observed it loses its charm altogether. A man follows ultimately that only which appeals to his reason and sound judgment.

This trait of human nature is recognized by the Holy Quran. It claims to conform to the highest standards of truth and morality and challenges the whole mankind to test it from any aspect they wish. Still they will not find any flaw in it. It is unique and peerless. (Chaps. (41 : 43), (17 : 89), (2 : 3).[9]

Next to it, it strikes at the very root of the rival faiths. Whatsoever was worthy in them has been incorporated in the Holy Quran. What remains is valueless, inadequate and empty and it is needless to prize them. It calls upon their followers to bring their books to the bar of reason and see how they fall short of the required standards. The argument culminates in the statement that Islam will eventually prevail over other religions. (Chap. 9 : 33).[10]

KHILAFAT LIBRARY

This shakes the faith and confidence of its addressees in the efficacy of their Books and once their faith is shaken they must turn to the Holy Quran which offers a more rational, useful and better teaching.

Experience shows that shaking the faith and supplementing it with the device of meeting the needs of the subjects is a sure way to convert them to a new attitude of mind provided it is more rational.

The effcacy of the above principle is amply illustrated by

the success of Christian and Muslim Missions during the past half a century in Africa. Christianity with its higher appeal and with its educational as well as medical assistance easily supplanted the African culture which was based on mere superstition and got a large number of Africans in its fold.

Later on a still higher appeal of Islam broadcast by Ahmadiyya missionaries won them over to itself and according to European as well as American writers Islam is now gaining more converts in Africa than Christianity.[11]

The next step taken by Islam is to bolster up the morale of its followers and foster defeatism in the ranks of its opponents. Muslims are assured of their final victory and their rivals are threatened with an inevitable doom. (Chap. 3 : 111, 3 : 140, 3 : 13)[12]

Selection also finds a place in the Islamic techniques of persuasion. Peoples are classified according to the degree of their inclination towards Islam. Jews are 'hostile' whose hearts would scarcely melt and Christians are put as 'nearer to Islam' (Chapt. 5 : 83). Again the Holy Quran commands, "but argue not at all with such of them as are unjust." (Chapt. 29 : 47).[13]

The work of persuasion if left to chance cannot yield any solid results. To be of a permanent value it must be backed by a well-knit organisation charged with the conception and execution of the necessary plans. The Holy Quran wants that a section from its followers should specialize in this sphere. (Chap. 9 : 122).[14]

Repetition of effective arguments at suitable moments is also another technique used by the Holy Quran to impress its viewpoint.

When actual conversion takes place some of the new entrants would need help for adjustment in the changed surroundings. So the Holy Quran enjoins upon Muslims to treat them as brethren and rehabilitate them even if some aid is to be given from public revenues. (Chap. 9 : 60).[15]

KHILAFAT LIBRARY

The example of the communicator has also much to do with the success of the message. If he does not reflect in action what he preaches he will hardly impress his audience. Taking notice of this the Holy Quran says,

"O ye who believe ! Why do you say what you do not do,

"Most hateful is it in the sight of Allah that you say what you do not do. (Chap. 61 : 3,4).

But a communicator who is unreasonably harsh and rides rough-shod over the feelings of his audience will also not inspire acceptance. Rather they will resist the message. The following verse of the Holy Quran says that the manner of approach must also be considerate and regardful.

'Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. (Chap. 16 : 126).

The above discussion leads to the following 10 principles of effective communication.

1. The communicator must establish close relationship with his audience.

KHILAFAT LIBRARY

2. He must know the traditions which his subject cherishes and refer to them profusely in the message.
3. The message must be so designed that it catches the attention of the subject and holds it.
4. The message must be proved to be more rational and better suited to meet the needs of the subject than what he already possesses.
5. It must be proved that the teaching which the subject holds is irrational as well as damaging to his interests and not worthy of his faith.
6. The communicator must be conciliatory in his manner and avoid anything which may produce resistance in the subject. The truth, however, must be told which will prevail by its arguments.
7. Effective arguments must be repeated and special attention should be paid to such people as show more acceptability.
8. The character of the communicator must be above reproach and sublime.

9. The communicator must have conviction in his victory and in the defeat of his opponents, which must be asserted at the proper moment.

10. To accelerate progress an organisation must conduct and perpetuate this operation as well as rehabilitate the new entrants.

KHILAFAT LIBRARY

References.

1. And whose seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers.

2. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous.

3. Say, 'We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isac and Jacob and the Tribes and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit.

4. There should be no compulsion in religion. Surely right has become distinct from wrong ; so whosoever refuses to be led by those who transgress, and believes in Allah has surely grasped a strong handle which knows no breaking.

5. And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance.

6. But the transgressors among them changed it for a word other than that which was said to them.

7. Whatever sign We abrogate or cause to be forgotten We bring one better than that or the like thereof.

8. And when it is said to the righteous, 'What think ye of that which your Lord has revealed ? They say, 'the best'. For those who do good there is good in this world, and

the home of the Hereafter is even better. Excellent indeed is the abode of the righteous.

9. Falsehood cannot approach it either from before or from behind it. It is revelation from the Wise, the Praiseworthy.

Say, 'If mankind and Jinn gathered together to produce the like of this Quran, they could not produce the like thereof, even though they should help one another.

KHILAFAT LIBRARY

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous.

10. He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion.

11. 'In the later nineteenth century and early twentieth century the rapid expansion of Christianity meant that Islam spread at a slower rate than its chief rival, but it continued to spread, and the indications are that in the last decade or two Islam has again been making converts from paganism faster than the Christian Mission' (J. E. Goldthorpe Outlines of East African Society Makerere College, Kampala, Uganda., P.203).

'In parts of Africa, where Christian and Muslim missionaries are in competition Islam gains 10 converts for every one who accepts the rival faith ! Life, International Edition of August 8, 1955, the Editorial.

12. You are the best people raised for the good of mankind.

KHILAFAT LIBRARY

Slacken not, nor grieve, and you shall certainly have the upper hand, if you are believers.

Say to those who disbelieve, 'You shall be overcome and gathered unto Hell; and an evil place of rest it is !'

13. Thou shalt certainly find the Jews and those who associate partners with God to be the most vehement of men in enmity against the believers. And thou shalt as-

suredly find those who say, 'We are Christians' to be the nearnest of them in love to the believers.

14. It is not possible for the believers to go forth all together, why, then, does not a party from every section of them go forth that they may become well-versed in relizion and may warn their people when they return to them, so that they may guard against evil.

15. The alms are for the poor and the needy, and for those employed in connection therewith, and those whose hearts are to be reconciled.

KHILAFAT LIBRARY

Ahmadiyya Muslim Missions News

Vakalat Tabshir

Switzerland and Austria (Oct.—Dec.)

Three more persons joined Islam in Vienna. The Austrian Ahmadies are taking great pains to introduce Islam in the capital. Ways and means were considered for pushing it in the whole country and steps taken to implement them.

The Missionary in-charge in Switzerland, Sheikh Nasir Ahmad gave seven lectures on Islam in various towns including Telfa, Salzig and the University town, Innsbruck. The talk in Innsbruck led to a very stimulating discussion on Islam.

The student community is looking towards Islam sympathetically and there is a genuine desire among them to understand it thoroughly. A Church Community House in Zurich which is contiguous to the site where our mosque is to be built shortly, invited our missionary to give a talk on Islam. The talk was very much appreciated and many students took an animating interest in the discussion.

KHILAFAT LIBRARY

But in another quarter the clergy concerned warned his audience to be wary of the Ahmadiyya literature which had exposed Charistianity to a great danger.

Three issues of the German monthly journal 'Der Islam' were published. It has become more popular and has gained larger circulation in the country.

Federal Republic of Germany (Oct.—Dec.)

Our German Muslim brother, Wilhelm Nasir Nicolousky gave a talk in the Mission House on 'Islam and the Muslim World'. The talk was based on his impressions which he had formed during his recent tour of the Muslim world.

He said that he had travelled far and wide in the world but the spirit of sacrifice for religion which he had observed in Rabwah and Qadian, the two Centres of the Ahmadiyya Movement in Pakistan and India, he had seen nowhere.

Accompanied with 20 students and some orientalists, Dr. Spaler, Head of the Department of Islamic Studies in Hamburg University visited the mosque on a Friday. They were shown how Friday prayers were offered and the Missionary in-charge. Chaudhry Abdul Latif elucidated several points concerning the mode and philosophy of Islamic worship.

A new German Muslim brother Mr. Abdullah, a journalist, is writing a short treatise on the activities of Ahmadiyya Movement in Europe, which, when published, will help the readers further in their appreciation of the Movement.

Ghana (January)

KHILAFAT LIBRARY

The 37th Annual Conference of the Ahmadiyya Muslim Community in Ghana was held in Saltpond on the 4th, 5th and 6th of January, 1962.

Representing about 300 branches of the Movement in the country nearly 5000 Ahmadies participated in the meeting. Some of them had come from very remote places.

An exhibition of Islamic literature had also been arranged on this occasion which was inaugurated by the Paramount Chief, Al-Haj Yaqub, Tali Tolon Na, the Deputy Speaker of the National Assembly, Ghana.

Declaring the exhibition open Al-Haj Yaqub observed that Islam had almost been done to death in this age by Materialism and it was saved only through the efforts of the Ahmadiyya Movement.

He said that the most amazing event of the present times was the revivification of Islam. It was now rising in many parts of the world including Europe and America where it was formerly considered a spent force. He added that the credit went to the Ahmadiyya Movement for this triumph of Islam.

An Ahmadiyya Public Reading Room was also opened. Inaugurating it the Deputy Commissioner for Saltpond commended the dedication of a Reading Room for Public use and appreciated the efforts of the Ahmadiyya Movement on taking the lead in this matter also.

Another highlight of the Conference were the messages of

good wishes received from Hazrat Mirza Bashir Ahmad Sahib, 2nd Son of the Promised Messiah, from the Heads of Ahmadiyya missions in Europe and South East Asia, and Islamic Heads of States. The messages were read out at the conference by the Amir and missionary in-charge, Ghana, Maulvi Ata Ullah Kalim.

In his message to the gathering, Hazrat Mirza Bashir Ahmad, after conveying the usual greetings and salams had expressed his delight on the amazing progress which Ghana had made in many fields since its freedom. He had, however, pointed out that only such progress could be called real where spiritual and material advancement went hand in hand and had advised them to pay full attention to the spiritual side also..

KHILAFAT LIBRARY

Felicitating the Ahmadiyya community in Ghana on their good work of building many mosques and schools in the country he had further exhorted them to speed up their work and provide the Africans with the means of spiritual as well as physical education on the largest scale possible.

In conclusion he had remarked, The Holy Prophet is reported to have said that at the end of time the Africans, formerly looked down upon by Colonial Powers as backward people, will make astounding progress and march side by side with their erstwhile masters. This is the decree of God and must come to pass some day. I wish we may become instrumental in bringing this about. May God be with you. Amen'

Besides the Amir and missionary in-charge in Ghana, Maulvi Ata Ullah Kalim, the following addressed the conference :

Maulvi Nasim Saifi, the Chief Ahmadiyya missionary in West Africa, Mirza Majid Ahmad, M. A., Headmaster, T. I. Secondary School, Kumasi, Mr. Saud Ahmad Khan, M. A., Maulvi Abdul Malik Khan, Quraishi Firoz Mohy-ud-Din, Maulvi Abdul Wahaab Bin Adam, Moallim Yahya of Wa and Mr. Arthur, President, Ahmadiyya community, Ghana.

The Budget for the ensuing year also came under discussion. The amount sanctioned for various projects was 64877-16.

The leading papers of the country gave a prominent display to the conference news which were also broadcast by Ghana

Radio in English as well as Hausa language.

Nigeria.

The Ahmadiyya Mission of Nigeria has recently been supplemented by two medical missionaries. One of them Lt. Col. Dr. M. Y. Shah is stationed in Lagos and the other Dr. Zia-ud-Din, M. B. B. S., at Kano in the Northern region. Both are striving hard to serve the Africans.

Sierra Leone.

The new mission at Kabala which was opened in the last year is progressing steadily. Several persons coming from different sections of the population have joined Islam. A Primary school has been opened and steps are being taken to start two more schools for African children.

The Christian mission is very strong in Kabala district and through a network of their schools they had been trying to gain converts from among Muslim families. Our mission is however, successfully countering their activities and the tide is now turning.

Maulvi Abdul Qadir who has already served for several years in Ghana holds charge of this mission and to meet his growing needs an additional missionary Maulvi Bashir-ud-Din Obaid Ullah has also been posted to Kabala.

Tanganika.

KHILAFAT LIBRARY

Our missionary in-charge, Ch. Inayatullah Khan sent congratulatory messages on the auspicious occasion of the Independence of Tanganika to the Governor-General and other dignitaries of the state. The Governor-General acknowledged with thanks the message and eulogized the noble example of good faith, loyalty and co-operation set by the Ahmadiyya Community of Tanganika.

KHILAFAT LIBRARY

AHMADIYYA MUSLIM MISSIONS

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18, U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag (Holland).

3. Ahmadiyya Muslim Mission, der Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wilckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagan, Denmark.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Ahmadiyya Muslim Mission, Upper Corapachaima, Calcutta Settlement, Trinidad.

9. Maulvi M. Ismail Muneer, H.A., Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

10. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, Nigeria, West Africa.

11. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, Ghana, West Africa.

12. Ahmadiyya Muslim Mission, P.O. Box No. 554, Nairobi, Br. East Africa.

13. Ahmadiyya Muslim Mission, P.O. Box No. 11, Bo, Sierra Leone, West Africa.

14. Ahmadiyya Muslim Mission, Djl Balikpapan 1/10, Djakarta, 1/13, Indonesia.

15. Ahmadiyya Muslim Mission, P.O. Box No. 666, Jesselton, Br. N. Borneo.

16. Ahmadiyya Muslim Mission, 191, 28th Street, Rangoon, Burma.

17. Ahmadiyya Muslim Mission, P.O. Box No. 22, Katong, Singapore, 15.

18. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo, 10, Ceylon.

19. Haji Muhammad Ebbah, Cagayan, de Sulu, Philippines.

Printed at the Nusrat Art Press, Rabwah
and published by M. Masu'd Ahmad B. A. for the Sadar Anjuman-i-Ahmadiyya, Rabwah, West Pakistan.

Regd. No. L. 5746

ISLAMIC LITERATURE

We have made arrangements to export Islamic Literature to foreign countries. List of publications can be had on request.

Please contact :

The Oriental & Religious Publishing
Corporation Limited Rabwah,
West Pakistan.

KHILAFAT LIBRARY

IMPORTANT
LITERATURE
IN ENGLISH

8500 Precious Gems,
selected from the world's best literature :
The Teachings of Islam ; Muslim Prayer with Illustrations ; New World Order ; All about Jesus Christ ; A Challenge to All the Nations of the Globe with a
REWARD OF Rs. 1,50,000 ;
A standing miracle of Islam, and scores of other books concerning Islamic teachings. Specially cheap rates.

Seth ABDULLAH ALLADIN,
Alladin Building, Oxford Street,
Secunderabad Dn. (India)